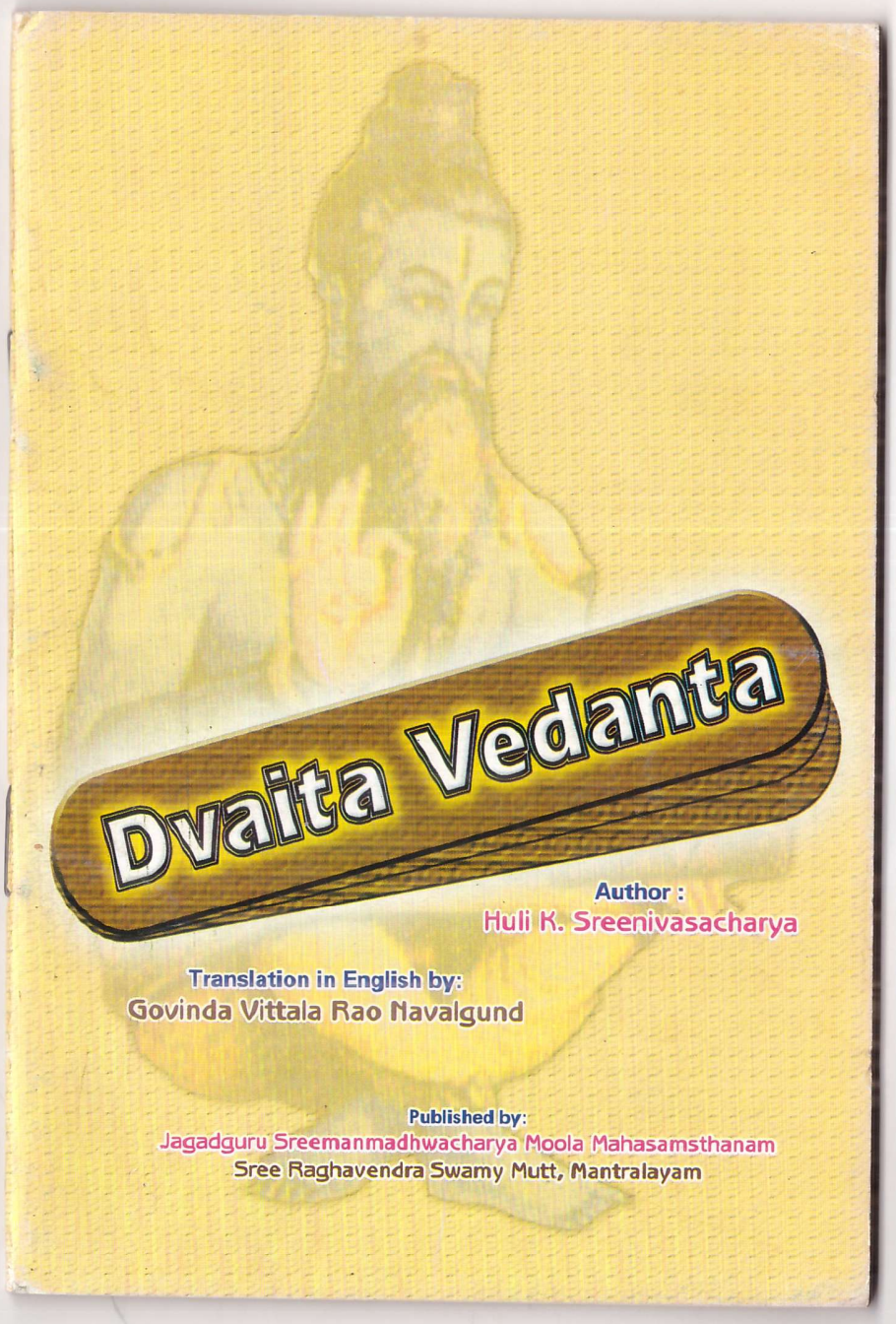
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DVAITA VEDANTA

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SRI RAGHAVENDRA SWAMY MUTT

Mantralayam

DVAITA VEDANTA
by **Huli. K. Srinivasacharya** and translated by **Govind Vittalrao Navalgund**

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ಆಶೀರ್ವಚನ

ಶ್ರೀಮತ್ಪರಮಹಂಸ ಪರಿವ್ರಾಜಕಾಚಾರ್ಯ ಪದವಾಕ್ಯಪ್ರಮಾಣಪಾರಾವಾರಪಾರಂಗತ
ಸರ್ವತಂತ್ರಸ್ವತಂತ್ರ ಶ್ರೀಮದ್ದ್ವೈಷ್ಣವಸಿದ್ಧಾಂತಪ್ರತಿಷ್ಠಾಪನಾಚಾರ್ಯ
ಶ್ರೀಮನ್ಮೂಲರಘುಪತಿವೇದವ್ಯಾಸದೇವದಿವ್ಯಶ್ರೀಪಾದಪದ್ಮಾರಾಧಕ
ಜಗದ್ಗುರು ಶ್ರೀಮನ್ಮಧ್ವಾಚಾರ್ಯ ಮೂಲಮಹಾಸಂಸ್ಥಾನಾಧೀಶ್ವರರಾದ
ಶ್ರೀರಾಘವೇಂದ್ರಸ್ವಾಮಿಗಳವರ ಮಠದ
ವೇದಾಂತಸಾಮ್ರಾಜ್ಯದಿಗ್ವಿಜಯವಿದ್ಯಾಸಿಂಹಾಸನಾಧೀಶ್ವರರಾದ ಶ್ರೀಮತ್ಸುಯಮೀಂದ್ರತೀರ್ಥ
ಶ್ರೀಪಾದಂಗಳವರ ಕರಕಮಲಸಂಜಾತರಾದ
ಶ್ರೀಮತ್ಸುಜಯೀಂದ್ರತೀರ್ಥ ಶ್ರೀಪಾದಂಗಳವರ ವರಕುಮಾರಕರಾದ

ಶ್ರೀ ೧೦೮ ಶ್ರೀಮತ್ಸುಶಮೀಂದ್ರತೀರ್ಥಶ್ರೀಪಾದಂಗಳವರು

ಹಾಗೂ ಉತ್ತರಾಧಿಕಾರಿಗಳಾದ

ಶ್ರೀ ೧೦೮ ಶ್ರೀಮತ್ಸುಯತೀಂದ್ರತೀರ್ಥಶ್ರೀಪಾದಂಗಳವರು

ಕಳುಹಿಸಿದ

ಅನುಗ್ರಹಸಂದೇಶ

ನಮಗೆ ಪರಮಪ್ರಿಯ ಶಿಷ್ಯರಾದ ಗೋವಿಂದ ವಿಠ್ಠಲರಾವ್ ನವಲಗುಂದ ಇವರಿಗೆ ಮಾಡುವ ನಾರಾಯಣ ಸ್ಮರಣೆಗಳು.

ನಮ್ಮ ಆಜ್ಞಾಪ್ರಕಾರವಾಗಿ ನೀವು ಶ್ರೀ ಹುಲಿ. ಕೆ. ಶ್ರೀನಿವಾಸಾಚಾರ್ಯರ ಕೃತಿಯಾದ 'ದ್ವೈತವೇದಾಂತ'ವನ್ನು ಆಂಗ್ಲಭಾಷೆಗೆ ಅನುವಾದಿಸಿರುವುದು ನಮಗೆ ಅತ್ಯಂತ ಸಂತಸವನ್ನುಂಟುಮಾಡಿದೆ. ನಿಮಗೆ ಹಾಗೂ ಈ ಕೃತಿಯನ್ನು ಆಂಗ್ಲಭಾಷೆಗೆ ತರುವಲ್ಲಿ ಶ್ರಮಿಸಿದ ಪ್ರತಿಯೊಬ್ಬರಿಗೂ ಹಾಗೂ ಸಕಲ ಸಜ್ಜನರಿಗೂ ಸನ್ಮಂಗಲವನ್ನುಂಟು ಮಾಡಲೆಂದು ನಮ್ಮ ಉಪಾಸ್ಯಮೂರ್ತಿಯನ್ನು ಪ್ರಾರ್ಥಿಸುತ್ತಾ ಮಾಡುವ ನಾರಾಯಣ ಸ್ಮರಣೆಗಳು.

FOREWORD

Sanskrit is supposed to be a language of Gods. Indian civilization is the jucy fruit of this world growed sanskrit literature. The works like Vedas, Shastras and Agamas are the very essence of our culture. The fortune of taking a holy dip is this sacred waters of this devine voice and be blessed should not be a monopoly of a few and with this intention we started this 'serial of introduction to ontological works' so that all can easily have the ..... of various spiritual injuncitons.

Sri. K. Srinivasacharya who is awarded with titles like विद्वद्रत्नं, पण्डितरत्नं, वेदान्तरत्नं, धर्माधिकारी etc. is a professor of द्वैतवेदान्त in our college. In a nutshell be had squeezed all the cardinal doctrines of dualistic philosophy in that small booklet - just as a reflection in a small mirror. I am very much thankful to him. I wish that those 'series' shall grow by and by in the service of public is general. I am thankful to the centenary committee for their generosity is publishing this work.

I humbly request all the virtuous men to kindly receive this small contributions of ours to the Sanskrit literature and forward suggetions of any.

Mysore
10-12-1576

P.S. Rajashekhariah
Principal

A WORD BY THE AUTHOR
(PREFACE)

Our college is celebrating its centenary on this occasion, I think the principal Vidwan Sri. P.S. Rajashekariah and the members of the centenary celebration committee for having encouraged and cooperated in all respects in bringing out this booklet as a first venture of the series of introductory works of various ontologies with an intention to educate public in general.

K. Srinivasacharya

Adorned with a host of titles such as
विद्वत्कुलचूडामणि, पण्डितरत्नं, विद्वन्मणि, etc. an incarnates
of Vedapurusha (वेदमूर्ति)
SRI DODDABALLAPUR VASUDEVACHARYA

Retired Professor of Dwaita Vedanta
Sriman Maharaja Sanskrit Mahapathashala
Mysore

CREST JEWEL OF THE SCHOLARS' CLASS SRI DODDABALLAPURA VASUDEVACHARYA

Vedamurthy Professor Doddaballapuram Vasudeva-charya who is renowned as a scholar of common grit in the realm of Indian literature, especially in Madhva fraternity, versetile in all the six schools, skilful in dialacticle disputators, leader in teaching theology to the disciples, profile writer, adopt in ritualistic observances, adorned with titles like विद्वत्कुलचूडामणि, विद्वन्मणि, etc. was born in षाष्टिक family which is known as a hometown of knowledge. He was born as a befitting son of Sri Doddaballapuram, Sri Govindakrishna-charya - who was honoured by all are a top scholar and a writer in those days. Sri Vasudevacharya is his childhood studied scriptures and sacred treatise like ....., नाण्य, नाटक, अलङ्कार, साहित्य, व्याकरण, मीमांसा and वेदान्त under Sri Veeracholapuram Raghavendracharya and Punganur Raghavendracharya as laid down in the scriptures and became a versetile scholar. Later, he studied न्यायशास्त्र under the most renowned न्यायशास्त्र scholar of all India fame Sri Yelattur Krishnacharya - the intricacies of rare क्रोडपत्र and became a topmost adept in logical and dialectical subtleties and earned name as a topmost savat in न्यायशास्त्र. Recognising

his brilliance, श्रीसत्यध्यानतीर्थ स्वामीजी of Uttaradi Mutt honoured him by keeping and supporting him in the mutt for years.

Having come to know the bright scholarship, dialectical skill of Sri Vasudevacharya, the then Maharaja of Mysore H.E. Sri Nalvadi Krishnaraj Odeyar honoured him by appointing him as a court savat (आस्थान विद्वान्) and posted him as a professor of Dwaita Vedanta in Maharaja Sanskrit College. H.E. also honoured him with the title of पण्डितरत्न which is most uncommon amongst the scholars, along with a pair of shawls and a jewel studded bracelet with royal emblem of गण्डभेरुण्ड.

The heads of Sri Sringeri Sharada Peetham, Sri Kanchi Kamakoti Peetham, Sri Ahobala Mutt, Sri Vanamamale Mutt,Sri Kudli Sringeri Mutt, Rajguru Sri Parakal Mutt of Mysore etc. which are non-madvaits along with the heads of Madhva Mutts such as Sri Raghavendra Swamy Mutt, Sri Vyasaraja Mutt, Sri Uttaradi Mutt, the eight mutts of Udupi, Sri Balagar Mutt etc. used to honour him looking at his versetile scholarship and ritualistic observances. The pontiffs of Raghavendra Swamy Mutt Sri Susheelendra Thirtha, Sri Suvratheendra Tirtha, Sri Suyameendra Tirtha showed special consideration to Sri Acharya and honoured him as a chief धर्माधिकारि of the mutt's श्रीमत्समीरसमयसंवर्धिनी-विद्वत्सभा - ..... Sri Acharya earned the goodwill of all - by making the leanred men spell bound by his dialectical skill is all the four shastras, debating with hundreds of scholars, in

the conferences thus gaining uncommon prominence in the circles of scholars of India is about forty years.

Beholding this scholar emperor there are very few who were not attracted by his pious, intelligence radiating face, strong muscular frame, dignified bearing with always a smile on his lips. Having crossed seventy years - Sri Vasudeva-charya was very popular by his noble manners - he was a terror to the opponents, a tresure of knowledge to the desciples, a heavenly cow for those seeking refuse, an incarnation of theism, an ideal for virtuous men and dedicated to spread the ritualistic cores and a propounder of truth, justice and a guide to the observance of religion - a worthy person for all prople's love and confidence.

Sri Vasudevacharya has earned eternal fame by authoring many Sanskrit and Kannada works. सन्मार्ग दीपिका, ब्रह्मसूत्रगळ पीठिके (Introduction to ब्रह्मसूत्रs), श्रीमद्भागवत, नारदीयपुराण, द्वैतप्रदीप-तत्वशिक्षे, परापरविद्ये, गीताभाव, etc. and many Sanskrit and Kannada independent works, translations have enriched the transsures of Sanskrit and Kannada literature thereby oblizing the inquisitive scholars and the laymen .....

Sri Acharya was an unparalled scholar in all the four scriptural injunctions (शास्त्रs), especially he was renowned in entire South India in teaching traditional systems of न्याय and वेदान्त etc. He was wellversed in traditional customs and bent up on ritualistic observences and devoted to keep alive the traditional knowledge in succession. Being the proffessor

as Dwaita Vedanta in Maharaja Sanskrit College of Mysore, he taught hundreds of students and raised them as scholars and kept the beacon of Madhva Shastra uninterptedly bright - thus going a special status in the circles of scholars. Similarly he earned fame in Maharaja English College also he trains many desciples into Sanskrit scholars. Even at his residence many students used to study Sanskrit as an optional subject for BA and MA examinations and used to come out with flying colours. Similarly there are many pupils who studied in his house न्याय, वेदान्त, मीमांसा, धर्मशास्त्र, काव्य, नाटक, अलङ्कार, साहित्य etc. Thus there are many desciples who have been under his obligation in various ways. I studied philosophy under this great personality and as per his blessings I could learn knowledge and pass the examinations of न्याय and वेदान्त and become professor of द्वैतवेदान्त since last 32 years in this very college. In memory of such a percepter, I am dedicating this booklet at his feet with greatfulness.

His prominent scholarship has been given due honour is various seminars by decorating him with the titles of विद्वान् etc. by the pontiffs. An example of Sri Syuameendra Thirtha Swamiji of Sri Raghavendra Swamy Mutt awarding him a title of 'विद्वन्मणि' can be cited here. Sri Vasudevacharya is a suitable example of Lord Sri Krishna's injunction that even of a man leaves his mortal remains - he continues to live in the frame of his glory.

Sri Acharya, born in 1895, was with us for about 70 years as a guiding spirit, an ideal for religion. ontology and all vertues, contributed prefousely to Sanskrit and Kannada literature, reared hundreds of pandits, earned name and fame in the circles of scholars and being - wrong person in the eyes of all virtuous men - left for his heavenly abode on 23-03-1963.

Sri Acharya's favourite and lovable desciple
K.SRINIVASACHARYA

A WORD BY THE TRANSLATOR

I was instructed by honourable Sri Raja. Rajagopalacharya, Apthakaryadarshi to H.H. Sri Sushameendra Thirtha Swamiji and Sri Suyateendra Thirtha Swamiji, Nanjangudu Sri Raghavendra Swamy Mutt, Mantralaya to translate into English the small booklet written by Prof. K. Srinivasacharya of Sriman Maharaja Sanskrit College, Mysore. Sri L. Sureendrakumar provided me the original work 'Dwaita Vedanta' in Kannada for the purpose.

At the outset, I thought that it would be a simple work. But as and when I proceeded with the translaion - I was appalled with the gravity of the situation. Sri Srinivasacharya is a dogen od Dwaita Philosophy - he has simple shifted all the intricate cordinal principles of Acharya Madhva in very brief expressions. This dignified spiritual eloquence and bravity of expression has made me to labour hard in finding out the similar world in english.

While transcribing the substance of Madhva Siddhanta as codified by व्यासराजस्वामीजि was one thing, the portion of how this doctrine benefits mankind and a deep analysis given by Sri K. Srinivasacharya was of much more uphill task.

Surely, I am aware of my limitations. The literature on Madhwa Philosophy has not grown adequately in English. Thanks to the efforts of R. Nagaraj Sarma, C.M. Padmanabhacharya of early 20th century and Dr. B.N.K. Sharma's magnum opus 'A History of Dwaita School of Vedanta and its Literature' in 1960 have filled in this gap. Recent scholars like Dr. D.N. Shanabhog, Dr. Sri. Mudgal, Dr. Panchamukhi have contributed sufficiently - by writing extensively in English. I have drawn sufficient help from these scholars.

It is true that presentation of philosophy in English from its original source cannot provide sufficient depth, appeal and message as one would get from the original. However, I have made my best efforts to see that the message of Sri K. Srinivasacharya is driven home.

The efforts put in by me in this translation work has been much beneficial in providing an opportunity to study Acharya Madhwa more and appreciate his tenets.

I owe a debt of gratitude to my revered father (late) Sri. Vithal Rao Navalgund who taught me the सर्वमूल works of Acharya Madhva is in traditional manner.

I once again thank Sri Raja. Rajagopalacharya and Sri L. Sureendrakumar for having given me this opportunity.

Dharwad
09-11-2006

Govind Vithal Rao Navalgund, B.E.
Retd. Superintendending Engineer
Karnataka Government

PUBLISHERS NOTE

The pontiff of Sri Raghavendra Swamy Mutt, Mantralayam - Sri Sushameendra Teertha Swamiji and his Successor Sri Suyatheendra Teertha Swamiji felt the need for spreading the message of Sri Madhwacharya to common man beyond the limit of Kannada language and ordered me to bring out the english version of "Dwaita Vedanta" written and published by Sri Huli. K. Srinivasacharya in 1976.

As per swamijis' order I instructed Sri Govinda Vittalarao Navalgund to translate the work of Sri Huli. K. Srinivasacharya into English, which he readily accpeted and finished the work in record time. The translation is faithful to original and loyal to English language. We are thankful to him for this rare work.

We are very glad to publish this book during the auspicious occasion of Aradhana Mahotsava of Sri Vijayeendra Teertha Swamiji at Kumbhakonam.

We are thankful to Sri Gowtham Acharya, Kum. Vijayalakshmi and M/s. Satyasree Printers for having completed the design, DTP and printing jobs respectively in record time.

Raja. S. Rajagopalacharya
Aptha Karyadarshi to H.H. Swamiji
Sri Raghavendra Swamy Mutt, Mantralayam

SRIMAN MADHWACHARYA

॥ श्रीः ॥

॥ श्रीमन्मूलरामोविजयते ॥ ॥ श्रीगुरुराजोविजयते ॥

॥ श्रीमदनुमभीममध्वान्तर्गतश्रीरामकृष्णवेदव्यासात्मकलक्ष्मीहयग्रीवाय नमः ॥

न माधव समो देवः न च मध्व समो गुरुः ।
न तद्वाक्य समं शास्त्रं न च तज्ञ समः पुमान् ॥

श्रीमन्मध्वमते हरिः परतरः सत्यं जगत् नत्वतो ।
भेदो जीवगणाः हरेरनुचराः नीचोच्चभावंगताः ॥

मुक्तिः नैजसुखानुभूतिरमलाभक्तिश्च तत्साधनम् ।
ह्यक्षादि त्रितयं प्रमाणमखिलाम्नायैक वेद्यो हरिः ॥

श्रीमन्मध्वमतम् — If we separate this compound word as मध्वस्य मनम् मध्वमतम्, श्रीमद्य तत् मध्वमतम् श्रीमन्मध्वमतम् - we get the adjective श्रीमत्वं as applicable to both मध्व and मतम्. In case, of आचार्य मध्व — the distinguishing feature of his being propounded by the vedas and an incarnation of वायुदेव will be indicated by this श्रीमत्व.

तृतीयमस्य वृषभस्य दोहसे दशप्रमतिं जनयन्त योषणः ॥
मध्वो ओ नाम मरुतो यजत्राः प्रजरेषु शवसंवदेति ॥
उरुक्रमस्य सहिबन्धुरित्था विष्णोः पदे परम मध्व उत्सः ॥

These are the famous vedic hymns in praise of Lord Vayu.

In हरिवंशपुराणम् the following verses are notable.

वायोः दिव्याणि रूपाणि पद्मत्रययुतानि च ।
त्रिकोटिमूर्तिसंयुक्ताः त्रेतायां राक्षसान्तकः ।
हनूमान् इति विख्यातः रामकार्यधुरन्धरः ।
स वायुः भीमसेनोऽभूत् द्वापरान्ते कुरुद्वह ।
कृष्णं सम्पूज्यामास हत्वा दुर्योधनादिकान् ।
द्वैपायनस्य सेवार्थं बदर्यान्तु कलौ युगे ।
यतिरूपधरो वायुः भविष्यति न संशयः ।

The adjective श्रीमत्व as applicable to the मतम् it would mean that आचार्यमध्व who is noted in vedas and puranas (श्रुति and स्मृति or आपौरुषेय and पौरुषेय आगम), who is omniscient (सर्वम्) and आप्त (reliable) – there is no room for doubt in the philosophy presented by him. He has personally studied the scriptures directly under श्रीवेदव्यास himself at Badarinath and he substantiates his doctrines from the evidences taken from ancient scriptures quoting श्रुति and स्मृति and in conformity with cogent reasoning corroborating by universal experience. Hence, it is evident that the Dwaita School propagated by him is in agreement with the views of Lord श्रीवेदव्यास himself.

हरिः परतरः

LORD VISHNU IS SUPREME

Acharya Madhva - who is the object of compassion of Lord Vedavyasa, free from misconceptions (अज्ञानरहित), compassionate on virtuous persons, supreme amongst all the animate world (जीवोत्तम), born as an अवतार of Lord Vayu

(पवमान) has in his works propounded the main canon as the chief aim of the vedas (spiritual scriptures) is to establish the supremacy of Lord Vishnu. This has been proved by reasoning with meticulous skill. Only this knowledge is the cause of liberation (मोक्ष) which has been explained with sufficient proof. In विष्णुतत्वविनिर्णय he has quoted the following verse from महावराहपुराण as follows –

मुख्यं च सर्ववेदानां तात्पर्यं श्रीपतेः परम् ।
उत्कर्षे तु तदन्यत्र तात्पर्यं स्यादतां तरम् ॥

This aspect can also be proved by logic. Even though all the vedas expound different subjects mainly they establish the supremacy of Lord Vishnu. In support of this it demonstrates कर्म, देवता, etc. If all the vedas are to be a single treatise, they must advocate one object and one goal. As is said 'वेदशास्त्रात्परं नास्ति', veda is a supreme scriptural injunction. If it were to be supreme it has to expound a supreme object. Supreme object cannot be other than being free from the bondage of distress and obtain etarnal bliss - called liberation as मोक्ष. The main purport of the Vedas should be the one, knowing which we can obtain our aim. Nobody will accept a scripture which has no connection with the subject it explains and the aim we desire. The Vedic Sermon 'नान्यः पंथा अयनाय विद्यते' states that the knowledge of supremacy of Lord Vishnu only will be the course of our desired liberation. Therefore, we have to accept that all the Vedas intend to prove the supremacy of Lord Vishnu.

As per भाल्लवेयश्रुति —

धर्मार्थकामाः न मित्याः मोक्ष एव हि
तस्मात् तदर्थाय यतेत मतिमान्नरः ।

and as per Yeejle verse –

अनित्यत्वात् सदुःखत्वात् न धर्माद्याः परमं सुखम् ।
मोक्ष एव परानन्दः संसारे परिवर्तताम् ॥

It is evident that liberation is only the principal object of human life (मोक्ष एव महापुरुषार्थः). We cannot achieve this without the propitiousness of Lord Vishnu.

The following verses are in testimony of the above –

यस्यप्रसादान् परमार्निरूपात् अस्मात्
संसारान् मुच्यते नापरेण । नारायणेऽसौ
परमो विचिंत्यः मुमुक्षुभिः कर्मपाशादमुष्मात् ॥

- नारायण श्रुतिः

नायमात्मा प्रवचनेन लभ्यः न मेधया न
बहुधा श्रुतेन । यमैवेष वृणुते तेन लभ्यः
तस्यैष आत्मा विवृणुते तनूं स्वाम् ।

- कठश्रुतिः

तेषामहं समुद्धर्ता मृत्युसंसारसागरात् ।
भवामि नाचिरात् पार्थ मय्यावेशित चेतसाम् ॥

- गीता

अज्ञानां ज्ञानदो विष्णुः ज्ञानिनां मोक्षदश्च सः ।
आनन्ददश्च मुक्तान्तं स एवेको जनार्दनः ॥

From the above, it can be established that for liberation the generative cause is God's grace. This grace means the intention of Lord that let me release this individual soul from the cycle of life and death. To obtain His grace - one has to perform the religious rites. However, the supreme grace lending to liberation can be achieved only by the knowledge of Lord's possession of superior qualities (गुणोत्कर्ष).

न तादृशी प्रीतिरीक्षस्य विष्णोः गुणोत्कर्ष ..... तादृशी स्यात् ।
तत्प्रीणनात् मोक्षमाप्नोति सर्वः ततो वेदाः तत्परा सर्व एव ॥

This सुपर्णश्रुति and

योमामेवं असंमूढो जानाति पुरुषोत्तमम् ।
स सर्ववित् भजति मां सर्वभावेन भारत ॥

The above भगवद्गीता preaches us that it is only the knowlege of Lord's excellence of merit which is the cause of Lord's grace. The direct cause of liberation is called the prime grace (अत्यर्थ प्रसाद).

Thus the supreme soul (परमात्मा) being the object of all the vedas by force of the words by which it expreses its meaning (परममुख्यवृत्या प्रतिपाद्य) it can be established that (परममुख्यवृत्ति - Highest primary sense yielding funtion). He is the supreme (सर्वोत्तम).

न ते महितमन्वस्तुवन्ति न ते विष्णओ जायमानो
न जातः देवमहिम्नः परमन्तमाप ।

अजस्य नाभावध्येकमर्पितं यस्मिन्विश्वा भुवनानि तस्थुः ।

यं कामये तं तमुग्रं कृणोमि तं ब्रह्माणं तं सुमेधाम् ।
ममयोनिः अप्सु अन्तः समुद्रे ।

अग्निर्वै देवानामवमः विष्णुः परमः ।

The above sacred texts enjoin that His glory as a creator of this universe cannot be achieved by anyone else any time, He has a lotus at his navel which supports whole world, He is the supporter of the whole universe, He is the ruler of Godess Lakshmi and Brahma (चतुर्मुख), etc. All these properties are not to be found in any one else. Thus He is the supreme with the famous six attributes (षड्गुणैश्वर्यसम्पन्नः).

Even in the ब्रह्ममीमांसा शास्त्र (one of the six chief darshanas or systems of India Philosophy).

ॐ भूमा संप्रसादात् अध्युपदेशात् ॐ

ॐ मुक्तोपसृप्य व्यपदेशात् ॐ

नारायणं महाज्ञेयं विश्वात्मनं परायणम् ।

मुक्तानां परमा गतिः ।
एतमानंदमयमात्मानमुपसंक्रामति· ।

बहुनात्रकिमुक्तेन यावच्छेतं न गच्छन्ति ।
योगी तावन्नमुक्तस्यात् एष शास्त्रस्य निर्णयः ॥

The above texts also prove that the supreme spirits none other than Lord Vishnu.

The भगवद्गीता is said to be nectar of the parijata flowers called महाभारत. In this essence of महाभारत, the 11th canto

describes the omnipresent form of Lord Krishna which is directly seen by अर्जुन. As is said, this अर्जुन is souped under those possessing true spiritual knowledge (अपरोक्षज्ञानी) - as can be surmised from words like 'पार्थाष्टिषेण'.

Lord Krishna gave him enlightened eyes (ज्ञानचक्षु) to be be hold His विश्वरूप. On seeing his majestic form अर्जुन exclaims that he is seeing in Lord Krishna the other deities such as ब्रह्म, रुद्र, etc. and the lokas as taking refuge under his विश्वरूप. Further अर्जुन says –

पितासि लोकस्य चराचरस्य
त्वमस्य पूज्यस्य गुरुर्गरीयान् ।
नत्वत्समोस्त्वभ्यधिकः कुतोऽन्यो
लोकत्रयेऽप्यऽप्रतिम प्रभाव ॥

explaining that you are the sire of the whole universe and when there is none equal to you - where is the question of anybody being greater than you. There is nobody equalling your exalted rank. Thus praising words' glory अर्जुन has personally seen this with his own eyes. Thus in this case (Lord's supremacy) there is the valid intrinsic sense perception of अर्जुन who is proved to be an अपरोक्षज्ञानी.

The following verse of भगवद्गीता —

न मे पार्यास्ति कर्तव्यं त्रिषुलोकेषु किञ्चन ।

states that Lord has no obligation to be attended to since he is पूर्ण (He has nothing to be accomplished).

तस्य कर्तारमपि मां विद्धि अंकर्तारमव्ययम् ।

This Geeta passage proves that the supreme soul (परमात्मा) is the creator of the universe and there is none to create Him.

मत्तः सर्वं प्रवर्तते is a testimony for the God's independent being (स्वतन्त्र) and everything else is under his control.

बहूनि मे व्यतीतानि जन्मानि तव चार्जुन ।
तान्यहं वेद सर्वाणि न त्वं वेत्थ परंतप ॥

वेदाऽहं समतीतानि वर्तमानानि चार्जुन ।

These verses prove that He is all knowing.

अहं कृत्सनस्य प्रभवः proved that He is the creator.

मयि सर्वमिदं प्रोतं सूत्रे मणिगणा इव ।
सर्वस्य धासारं ।

यो लोक त्रयमाविश्य विभर्ति अव्यय ईश्वरः ।

Thus as per the flawless logic of His being all perfect, creator of all, all independent, omniscient, inner potency of all (सर्वकर्ता) and supporting prop for the entire universe, it is proved that the supreme spirit श्रीमन्नारायण who descended on this earth as Lord Krishna is supreme.

• • •

सत्यं जगत्

THIS UNIVERSE IS REAL

We have to accept this world as real and not as an illusory projection.

विश्वं सत्यं मधवाना युवो रिदापश्च न प्रमिनंति व्रतं वा ।

This sacred text proclaims the reality of this universe. Supported by this scripture – we can have a cogent logic also like this world is real because the objects in it can be utilised for the intended purpose (अर्थक्रियाकारित्वत्) just as our own soul. The third testimony of direct sense perception also gives us an experience that this cloth is real, this pot is real. This is a valid knowledge.

यथातत्यतो अर्थान् व्यदधात् शाश्वतीभ्यः समाभ्यः ।
सत्यः सो अस्य महिमा ।
अथैनमाहुः सत्यकर्मेति ।

These scriptures also affirm that this entire universe is really real.

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तत्वतो भेदः

DIFFERENCE IS FUNDAMENTAL AND FOUNDATIONAL

The five fold difference that exists between Jivas (animate) Jadas (material principles) and Brahma (Ishwara) on one hand and mutually amongst Jivas and Jadas themselves on the other - is a realisitc phenomenon the five fold differences are 1) जीव-ईश embodied soul and God, 2) जड-ईश insentient matter and God, 3) जीव-जीव one soul and another, 4) जड-जड one material object and another, 5) जड-जीव matter and soul. Some say that the difference

exists between Jiva and Ishwara only during bondage (संसारदशा) and there will be no difference once the soul gets itself liberated (मुक्तिदशा). Others told that there is no difference either in bondage or in liberation. Acharya Madhwa's realistic metaphysics is that there is difference between Jiva and Ishwara both during bondage and in liberation. This difference is really existent (पारमार्थिक). The scriptural sentences such as तत्वमसि though apparently look as if stating unity of Jiva and Ishwara - they are opposed by sentences like द्वा सुपर्णा सयुजा सखाया. Both sentences being drawn from sacred texts – we cannot dismiss one of them as unreliable. We have to interpret such sentences with refuge to the context and the elucidation of illustrations. The context of तत्वमसि is to humble the pride of svetaketu by his father Uddalaka in Chandogya Upanishat. Thus here have we have to interpret this as preaching difference between Jiva and Ishwara.

The following sacred texts (श्रुति), memorial laws (स्मृति) and sutras propound the difference between Jiva and Ishwara.

अजोह्येको जुषुमाणोनुशेते जहात्येनां भुक्त भोगामजोन्यः ।
नैतदिच्छंति पुरुषं एक कुरुकुलोद्वह ।
यथेश्वरस्य जीवस्य सत्य भेदौ परस्परौ ।
उत्तमः पुरुषस्त्वन्यः परमात्मेत्युदाहृतः ।
ॐ भेदव्यपदेशाच्छान्यः ॐ
ॐ शारीरश्चोभयेपिहि भेदेनैनमधीयते ॐ
ॐ पृथगुपदेशात् ॐ

For Liberation the knowledge of this intrinsic difference between Jiva and Ishwara is the only generative cause - as can be seen from the following evidences –

पृथगात्मानं प्रेरितारं च मत्वा जुष्टः ततः अमृतत्वमेति ।
जुष्टं यया पश्यति अन्यमीशम् ।
वैलक्षण्यं तयोः ज्ञात्वा मुच्यते बद्धते अन्यथा ।

Further this difference is the highest truth and not औपाधिक or conditional looking at the following sacred texts –

सत्यः आत्मा सत्यो जीवः सत्यं भिदा सत्यं भिदा
मैवारूण्यो मैवारूण्यो मैवारूण्यः ।

आत्मा हि परमस्वतन्त्रः, सर्वरित्, सर्वशक्तिः
परमसुखः, परमः जीवस्तु तद्वशः अल्पज्ञो
अल्प शक्तिः आर्तो अल्पकः ।

• • •

जीवगणाः हरेः अनुचराः

SOULS ARE DEPENDENT ON VISHNU

The very word अनुसृत्य चराः अनुचराः gives an interesting meaning that the souls are doers but their activity is dependent on the will of the supreme soul. This is what is called as Delegated Dependancy (दत्तस्वातन्त्र्य) in the scriptures describing as the activity of the soul is dependent on God's will. This is a basic doctrine to be understood by those who wish to get themselves free from bondage. This verse is authored by the great Vyasaraja incorporating all the virtuous

philosophy of Madhva. Sri Vyasaraja is accredited as propounder of this philosophy and is known as an authority – पद, वाक्य and प्रमाण (Grammar and nature of proofs etc.). Such a personality as Vyasaraja has specially coined the word अनुचरा: instead of अस्वतन्त्रा: only to mean that though the souls are bestowed with the power of doing at will - this activity is solely dependent on God's will.

सहि सर्वस्य कर्ता, नान्यः कर्ता, नऋते त्वत्क्रियते – These sacred taxts proclaimed that only the supreme spirit is independent.

The grammarar in पाणिनि in his Sutra (Hetus) क्रिया स्वातन्त्र्यं हि कर्तृत्वं - स्वतन्त्र कर्ता – States that for the performance of activities he who is independent is a Doer (कर्ता). Jiva or soul has no liberty. Even though he wishes to live and not to die – he dies. It is an universal experience received by intuitive faculty (साक्षी) that we are not masters of ourselves - and we are not independent.

ॐ इत्तरव्यपदेशात् हिताकरणादि दोषप्रसक्तिः
न कर्तृत्वं न कर्माणि लोकस्य सृजति प्रभुः ।

These scriptural statements negate the independent activities of souls.

But, Jiva is a doer (Real agent - कर्ता - possessing real activity). Thus can be proved as per the following Shruti –

कर्ता विज्ञानात्मा पुरुषः यत्कर्म कुरुते
तदभिसंपद्यते । जक्षन् क्रीडन् रममाणः
आत्मानमेव लोकमुपासीत ।

and from the perception of the साक्षी as अहंकरोमि and from the logic that Jiva is a doer since he reaps the fruit of his doings. (जीवः कर्ता, कर्म फल भोक्तृत्वात्). This is proved by the experience of every body that we are at the receiving end or what we do.

If we do not accept the doings (कतृत्व) to Jiva, the do's and don'ts enjoined on the scriptures such as अहरहः सन्ध्यामुपासीत्, न सुरां पिबेत् will have to go purposeless.

In this cosmos there are only three realities – namely inanimate, animate and supreme spirit. For the non-sentient - the Dos and Don'ts do not apply. For the Ishwara (God) - if we apply those - He cannot be the Ishwara since he will have to be an object of Good and evil (पुण्य and पाप). Thus we will be left with the जीव whom we have to accept the Dos and Don'ts enjoined in the scriptures as applicable. Because of this he experiences the fruits of his actions. Hence we must accept the doings (कर्तृत्व) to the souls. Those of the scriptural evidences which speak of rejection of the doings to the जीव s – they are to be interpreted as denying of independent Doings. The evidences stating doings to the Jivas would mean dependent doing and activity under God's will. The contradiction of these doings and non-doings is to be resolved this way. That is why, in गीताभाष्य Madhva says –

अकर्तृत्वषि विधिद्वारा, ईश्वर प्रसादात्
इच्छोत्पत्या, उक्तकरणैः कर्मद्वारा पुरुषार्थो भवतीति
न प्रवृत्ति वैय्यर्थम् ।
जडमपेक्ष्य कर्तृत्वं जीवस्य ।

In प्रमेयदीपिका (A glass as गीताभाष्य by जयतीर्थ or टीकाचार्य) अकर्तुत्वेति is explained as अपराधीन कर्तुत्वाभावेपि । In गीतातात्पर्य Madhva has clarified as under –

तदधीनं स्वतन्त्रत्वं स्वावरापेक्ष्ययैवतु ।
प्रभुर्हि जीवः जडमपेक्ष्य ।

With the above testimony, it is established that in God the doing is independent and in souls – it is dependent. That is why in हरेरनुचराः - अनु means depending चरंतीति चराः क्रिया activities.

The स्मृति नाहं कर्ता हरिः कर्ता तत्पूजा कर्मचाखिलम् also preaches the same meaning.

• • •

जीवाः नीचोच्च भावङ्गताः

SOULS ARE GRADED AS HIGHER AND LOWER

Just as there is five fold difference in this universe which is fundamental, foundational and eternal, one more text of Dwaita Philosophy is Gradation.

There is an intrinsic gradation among souls depending on varying degrees of knowledge, power and other qualities possessed by the individual. This is called तारतम्य. This persists even in the liberated state (मोक्ष).

The knowledge that God is the controller of all, even for the liberated souls of ब्रह्म etc. as per gradation and hence He is Supreme (सर्वोत्तम) is supposed to be the preceding cause

for liberation. Hence, this knowledge of gradation is a must. The following are the arguments against tradition –

Why accept gradation when there is no specific testimony to this effect. Further the sacred text says निरंजनः परमं साम्यमुपैति meaning equality to all. If we accept this gradation in liberated state, liberation will not be eternal as is in the case of स्वर्ग (Heaven). Further if we accept more bliss for some and less bliss for others - it will usher in unhappiness, hatred and envy amongst them. Therefore it is not correct to accept the graduation.

For this there is a specific quote from तैत्तिरीय श्रुति and a proof of gradation.

नैषानन्दस्य मीमाम्सा भवति,
ते ये शतं प्रजापतेः आनन्दाः स एको मनुष्य गन्धर्वाणां आनन्दः, श्रोत्रियस्य चाकामहतस्य ।

Similarly the following स्मृति says –

नृपाद्याः शतधृत्यन्ताः मुक्तिगाः उत्तरोत्तरम् ।
सर्वैः गुणैः ज्ञानगुणाः मोदन्ते ।

and

मुक्तानामपि सिद्धानां नारायण परायणः

Even the सूत्रं

ॐ वृद्धिह्रासभाक्त्वतमन्तर्भावात् उभय सामन्जस्यादेवं ॐ

is an evidence for the gradation of souls in liberated state also.

Release or मोक्ष is defined as shaking off all extraneous associations and regaining one's own selfhood. Thus it is a state of positive blissfulness. Thus selfhood being similar to all souls – why should there be a gradation in blissfulness? The answer to this can be found in the following श्रुति, गीता and स्मृति verses –

यो यदूपः सः तदूपः निसर्गो ह्येषः भवति ।

त्रिविधा भवति श्रद्धा देहिनां सा स्वभावजा ।
सात्विकी राजसी चैव तामसी चेति तां श्रुणु ॥

श्रद्धामयोऽयं पुरुषः योयच्छ्रद्ध स एव सः ।

The root cause of this inequality is the inherent nature of the souls themselves. Hence, this hierarchic gradation in the nature, range, quality, intensity etc. of स्वरूपानन्द or innate bliss enjoyed by the released souls is a logical deduction from the accepted theory as स्वरूपभेद. This has been summed up by Sri Vyasaraja as जीवाः नीचोच्च भावङ्गताः.

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मुक्तिः नैज सुखानुभूतिः

LIBERATION IS ENJOYING ONE'S OWN BLISS

Every soul desires that he must always have perfect, joy and never contact even an iota of misery and pain. This has been an experience of all. During the worldy life we do enjoy happiness occassionally but our yearning for bliss will not be complete. We must find out the reason for this. This

happiness is two fold viz. worldly and heavenly (belonging to the next world). We experience the worldy enjoyment through our sense organs when they come in contact with the appropriate objects of our likings. Similarly, we get happiness from house, wife, children etc. The heavenly happiness is again of two varieties. One is that available in Heaven (स्वर्ग) and the other availabel in मोक्ष (released state).

Heavenly happiness is described as being derived from the activities like flying in ornate planes, strolling in नन्दनवन (Garden called Nandana) etc. The bliss we get is liberated stated is entirely different from those stated above and is eternal. It is the very nature of the soul. This type of bliss cannot be obtained in worldly life. The enjoyment we get in worldly life is temporary and is necessarily mixed with unhappiness. That is why, even if we enjoy it during our life frequently - we would not feel satisfied. Therefore we must long for the eternal bliss which is untouched by unhappiness and which is of our own selfhood. We should not expect the happiness derived from the sense organs. That is why in भगवद्गीता श्रीकृष्ण – addresses अर्जुन as follows –

येहि संस्पर्शजाः भोगाः दुःख योनय एव ते ।
आद्यंतवन्तः कौन्तेय न तेषु रमते बुधः ॥

The nature of मोक्ष is described by many a philosophers in different manner. But if the Acharya Madhva who had properly interpreted it as state of positive blissfulness to be enjoyed by the one's own selfhoold (Jiva himself). The root

of this word मोक्ष is मुचिल् मीक्षणे – meaning the 'release'. The blissfullness being the intrinsic nature of the मुक्तियोग्य जीव (He who is fit to be released), the release cannot be this. It cannot be destroyed because it is natural. Therefore it is well known that this intrinsic blissfulness is covered by अज्ञान (ignorance) and we cannot experience it during our wordly life. The souls enjoying happiness which is mixed with unhappiness during the lifetime is unnatural. Therefore the release means the release of unnatural worldy happiness. Once the preventive ignorance retards by the knowledge of Supreme Lord (परब्रह्म) and wish His grace the soul experiences his own intrinsic happiness.

Thus the release or liberation means to experince the eternal bliss worthy of their own inherent nature by warding off the coverage of ignorance. This is obtained by only those who are fit for it i.e., मुक्तियोग्य जीव s and by God's grace.

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अमला भक्तिश्च तत्साधनम्

PURE DEVOTION IS THE MEANS TO LIBERATION

Devotion to Lord is that ceaseless flow of love of God unimpeded by many obstacles exceeding beyond measure the love and attachment which one usually cherished for his relatives. Our devotion to God should be much more than we love our wife, kids, money, etc. All the earthly belongings

other than God are bound to be seperated from us. The more we love these things the more pain ushers in by their separation. We cannot live without God as He is always with us (बिम्ब-प्रतिबिम्ब) and hence there is no question of separation from Him. Thus, the love we show to him gives us happiness.

महतां बहुमानेन, हीनानां अनुकम्पया ।
मैत्र्याचैवात्म तुल्येषु भगवान्सम्प्रसीदाति ॥

This verse says that the love we show towards elders is Devotion, the love we show towards juniors is compassion and the love we show towards equals is friendship. The Lord will be pleased if we act accordingly. Such a devotion is the cause for liberation.

The following scripture statements testify that it is the devotion to the Lord that yields liberation.

न युज्यमानया भक्त्या भगवत्याखिलात्मनि ।
सदृशोऽन्यो शिवः पंथाः योगिनां ब्रह्मसिद्धये ॥

न दानं न तपो नेज्या न शौचं न व्रतानि च ।
प्रीयतेऽमलया भक्त्या हरिरन्यद्विडम्बनम् ॥

ततो हरौ भगवति भक्तिं कुरुत दानवाः ।
देवोऽसुरो मनुष्यो वा यक्षो गन्धर्व एव वा ।
भजन् मुकुन्द चरणं स्वस्तिमान् स्यात् यथा वयम् ॥

एतावानेव लोकोऽस्मिन् पुंसां स्वार्थ परः स्मृतः ।
एकान्त भक्तिर्गोविन्दे यत्सर्वत्र तदीक्षणम् ॥

भक्तिवशः पुरुषः

नाहं वेदैः न तपसा न दानेन न चेज्यया ।
शक्य एवं विधो द्रष्टुं द्रष्टवानसि मां यथा ॥
भक्त्यात्वनन्यया शक्यः अहं एवं विधोऽर्जुन ।

भक्त्या तुतोष भगवान् ननु यूथपाय ।

This firm and unshakable love of God shall naturally be based on an adequate knowledge and conviction of His great majesty.

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अक्षादि त्रितयं प्रमाणम्

PERCEPTION AND TWO OTHERS ARE MEANS OF VALID KNOWLEDGE

As per Acharya Madhva the means of valid knowledge are only three viz. perception (प्रत्यक्ष), Inference (अनुमान) and Testimony (आगम). Different philosophers define these प्रमाण s differently (charvakas accept one pramana is perception, vaisheshikas and Buddhist accept few i.e, perception and inference, Sankhyas three - perception, inference and testimony, Naiyayikas four - with the addition of comparison – उपमान, Prabhakaras five - adding presumptive assumption - अर्थापत्ति, Bhattas and Advaitins six including non-existence अभाव Pauranikas add two more viz. Plansibility and Tradition सम्भव, एतिह्य).

Since all extra pramanas accepted by others can be brought under there these - it is evident that means of getting correct knowledge are only three viz perception, inference and testimony.

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अखिलाम्नायैक वेद्यो हरिः

LORD VISHNU ALONE IS MADE KNOWN BY ALL SCRIPTURES

This sentence can be interpreted in two ways. Firstly, it means that God can be known only through testimony or आगम s or scriptures and not by either perception or inference. Secondly, the force on power of the words in all the vedas preach God alone. (परम मुख्य वृत्ति). All vedic words convey by primary sense - yielding function (परममुख्यवृत्ति) Brahman or Vishnu only.

सर्वे वेदाः यत्पदमामनन्ति तपांसि सर्वाणि च यद्वदन्ति ।
वेदैश्च सर्वैः अहमेव वेद्यः वेदान्तकृत् वेदविदेव चाहम् ॥

All the vedas, all the sentences in vedas, all the words in sentences and all the voices of the words (वाक्य, पद, स्वर) demonstrate Lord Vishnu. All the vedas demonstrate God by two types of applicability (समन्वय) viz. through sentences and words. In case of words such as अग्निमीळे, the word अग्नि means अग्रत्वात् अग्नीनामासौ that which is superior to all, is called as अग्नि.

अग्निर्वै देवानामवम विष्णुः परमः

This shruti says that the popular अग्नि is of lower rank in all the Devatas and God is superior. Therefore, the etymological meaning of अग्नि would definitely mean God only. Now, in case of applicability of sentences (वाक्य समन्वय) – as is said मां विधत्ते अभिदत्ते मां विकल्पो अपोह्य एव च the अहरहः सन्ध्यामुपासीत which enjoins the performance of सन्ध्या would mean to do this duty for the propitiation of God – thus ultimately preaching God. Similarly the sentences of rejection such as न सुरां पिबेत् would mean as per सुराः हरेः गुणाः प्रोक्ताः the exquisit qualities of God such as his independency (स्वातन्त्र्य) should not be supposed to be ours (jiva's). The words such as ब्रह्म, रुद्र, शिव, ईशान, पिनाकी impart the meaning of विष्णु only.

रुजं द्रावयते यस्मात् रुद्रः तस्मात् जनार्दनः

This means that since He repels the disease of birth and death Lord Janardana (Vishnu) is called रुद्र. Similarly, ईशनादेव चेशानः, since He controls the whole world He is called ईशान.

पिबन्ति ये नराः नाकं मुक्ताः संसार सागरात् ।
तदाधारो यतो विष्णुः पिनाकीनि नतः स्मृतः ॥

He who releases from worldy bondage and gives bliss in the released state (मुक्ति) and He who is the refuge of the released souls is called as पिनाकी. The quality of supporting the मुक्त s lies with God only and etymologically He is पिनाकी.

विरेचनात् विरिञ्चिः Since he is the generator of this cosmos, He is called as विरिञ्चिः

बृंहणात् ब्रह्मनामासौ, ऐश्वर्यादिन्द्र उच्यते । As per this, because He is full of good attributes He is called as ब्रह्म. As per the root हदि परमैश्वर्ये He who has got unlimited wealth is called as इन्द्र. The popular इन्द्र who is the master of the those lokas has got only limited wealth – But the Lord Vishnu who is a consort of goddess Lakshmi has unlimited wealth. Hence, the main object of the word इन्द्र is विष्णु only. Thus, all the words of the vedas etymologically and as well as being used by the sages point out Lord Vishnu as their meaning.

ॐ एतेन सर्वे व्याख्याताः व्याख्याताः ॐ

Whole commenting upon the above sutra madhva quotes the following passage from महोपनिषत्.

नैष भावैतुं योग्यः केनचित् पुरुषोत्तमः ।
अतो अभावं वदन्त्येनं नाश्यत्वात् नाश इत्यपि ॥

एष ह्येव शून्यः, एष एव तुच्छः, एष ह्येव अभावः ।
एष ह्येव अव्यक्तः, अहश्यः, अचिन्त्यः निर्गुणश्च ॥

It means that the words like अभाव, नाश (non-existence, destruction) also denote Lord Vishnu. He is called अभाव since no body can understand Him completely. The root अश् भोजने would become भष्य and with the conjugation of नेंगू it would be अभव्य meaning no body can eat Him. During the beginning of Destruction (प्रलय) be consumes the whole cosmos but no

body can consume Him. Thus, being unworthy of consumption – He is called as नाश. Thus, the words अन्यत्र प्रसिद्ध (names popularly denoting some other beings). उभयत्र प्रसिद्ध (names and marks which can denote both Vishnu and other beings) and अन्यत्रैव प्रसिद्ध (names and marks which popularly are applicable only to other beings) denote Lord Vishnu alone.

नामानि सर्वाणि यमाविशन्ति नं वै विष्णुं परममुदाहरन्ति ।

The above quote from भाल्लवेय श्रुति it is demonstrated that all the words whether vedic or profane (worldly) denote Lord Vishnu alone. That is why श्रीराघवेन्द्रस्वामीजी in his work प्रात:सङ्कल्पगद्य has praised Lord Vishnu as –

लौकिक वैदिक भेदभिन्न वर्णात्मक ध्वन्यात्मक अशेष शब्दार्थ ।

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THE BENEFIT ACHIEVED BY MANKIND BY DWAITA PHILOSOPHY

For the existence and progress of mankind, friendship and love are the basic necessities. This love cannot be active without a permanent base. There must be an effective background for any person to shower goodwill and love on others. With the people of divergent views and intrinsic differences – to have goodwill with each others there must be a common place of refuge. This is what the sages call as Supreme Spirit, God, Narayana or Vishnu. He is like a loving mother. He is the abode of all good positive attributes. Because of His kindness, man could know about friendship and goodwill. It cannot be known by mental attitude – but can only be experienced by heart. The love can only be responded between the lover and the loved. A doubtful person will ever remain doubtful. Therefore, with the most lovable spirit as God at the centre – all two physical and mental activities of man will revolve. This is the real culture. For a man's life it is the real elixer. Any subject deviating from the above principle of love and faith is unacceptable, dispensable and worthless – according to आर्यधर्म (Religion of the respectable and noble people). That is why our Indian Culture - which is an offshoot of आर्यधर्म and has its' roots in

it did not allow any service of metaphisies to good which has no connection with the theosophical knowledge. Even the faculties such as economics, erotic science, etc., which are useful for our worldly life preach, in succession the vision of Lord as the ultimate aim by via nesetive method. That is how the Indian medicine, astrology, engineering, music, fine arts and all the mental and finer sciences, etc. take refuge in philosophy. The greatness of Indian culture lies, based on subtle experience, on the decision that nothing is important or acceptable which is not connected with Lord. Today's civilization – through affluent – there is not even a touch of this ontology – on the other hand there are forcible efforts to keep it away. That is why this tendency is pushing us to total distruction.

Many philosophies and theologies born and brought up in India did not catch the secret of this आर्यधर्म. While one दर्शन (critical exposition) gave importance to only bare knowledge, the other without knowing the details of this cosmos found itself satisfied with only its classification. One gave importance to inner and outer restraint while other said that mechanical activities of man is everthing. Knowing well that all these expositions are not satisfactory may schools advocated blind belief and dumb friendship as sufficient. Thus no philosopher could understand the real secret of आर्यधर्म.

In this confused state, the credit should go to the Dwaita Philosophy for having unearthed the secret for the

benefit of those interested is philosophical inquiry (जिज्ञासा) thus, upholding the आर्यधर्म and Indian culture is a perfect manner – spreading its fragrance. The real representative of Indian culture is Dwaita Philosophy. It is a beautiful injunction of Karma (activity) knowledge (ज्ञान), Yoga and Bhakti (Devotion). It has explained the position of each one of them. For the good and auspicious life of all living beings and to have the vision of Lord Narayana, this philosophy has presented a beautiful lifeline of love. This Dwaita nectar as preached by Acharya Madhva is a Science (शास्त्र) which is helpful for the progress of mankind and assures a bright future. All the topics dealt herein are well thought, supported by experience and having support of scriptures.

One of the main tenets of Dwaita Philosophy is plurality of selves. Every soul's internal experience affirms that each soul has got His existence, his attributes, his conceptions and his impression of memory as distinct from others. It is most important that in human civilization each person is different and distinct from other. Negating this basic fact of this world and expounding the theory of single self may look attractive for reasoning – but trying to establish that this monism is the only reality and dualism is a myth could only be a beautiful wishful dream. This difference though for our mind and translation is incompatible – it is a hard hearted fact. This is a first and foremost tenet in human civilization and it has been upheld and expounded by Acharya Madhva frankly and fearlessly.

This difference between the souls, Lord and inanimate objects leads to the corrolary of gradation. It would be a maxim of अर्धजरतीय (accepting half and rejecting half) if we accept the difference between the souls and not accept the gradation between them. Acharya Madhva was the first philosopher to include this in the theology. No others could assess its importance. If we negate this the problems of the world cannot be solved – which is an important part in any philosophy.

Next to this gradation theory – comes the intrinsic triple variety of the souls (जीव वैविध्य). This reality can only be found as Dwaita School. Just as we find is this world the good – as a result of सत्वगुण, the bad – a result of तमोगुण is also inevitable. Moreover, it is not an exaggeration if we say that there is no matter is this world which is free from defects. Thus, this has pervaded everywhere and imfinemated the very nature of the substances that are defective. To argue that the elements are free from defects, may prove to be salutary to our mind or imagination – it will not change the very nature of the elements. Mostly all the philosophers unwilling to accept this unavoidable fact of this bad or तमोगुण, have coined one or other explanations. But, none of them are worthy of attention.

These three realities in this world are related to the souls. While pondering upon human civilization, we have to take cognizance of these aspects. If a man is to have peace

and progress he must have qualities of love and friendship. It is evident that without these no other expedients will be fruitful. For this friendliness two items are neccessary. Since the souls are infinite in number – a mutual good heartedness is a must. This friendship is possible since there is gradation amongst them.

The real mission of philosophy is to analyse the ground realities and understand their nature and purpose means to achieve goal and not to spin our imagination as per our sweet will and inference and delete the very nature of the things and unite everything (leading to monism) and claim that we have achieved a great goal. It would only be an imaginary comfort and not realistic. For the theosophists, the need of the hour is to know the true nature of the world – the differences between souls, the gradation, the good and bad – as it is and to find out solution without being fanciful.

In this world or in the civilization of man, the real (or intimate) difference, gradation and the unequal attributes are the divisive realities (factors) where as the principle of conjunction (समन्वय) to mobilise and unite men is the cohesive force which is of prime importance. This prime reality is nothing but the Supreme Lord who is full of positive attributes, independent, free from blemishes like misery or sorrow and infinite (पूर्ण). In al the religions of the world – importance is given to this independent potency., But the analysis made of this Lord in Dwaita Philosophy is unique. The Lord is not

content by creating this universe just as a worker creates articles. His task is not complete by protecting this world just as a mother protects her child. It is not His nature to save a soul from trouble just as a doctor relieves a patient from pain. Lord is life line of the souls. A soul can be alive only with the infinite compassion of the Lord. If He neglects – it will be a danger to his existence itself. Even for the natural activities of the soul – they are to be instigated by the God within. That is why Sri Raghavendra Swamiji in his प्रातःसङ्कल्पगद्य has praised the Lord as instigation of all, activator of all and withdrawer of all (सर्वप्रेरक, सर्वप्रवर्तक, सर्वनिवर्तक). Thus He is the energy of life and energy of activities of this world.

Thus, God is the willforce of this universe as well as a power behind all the activities. Controlling all from within He leads this world and being master or sovereign of this universe – He grants the fruits of rituals to jivas (souls) in accordance with their aims and ambitions. Inspite of this He is detached from worldly defects and infinite. The souls are the reflections of this infinite entity. He is the original (बिम्ब) of all the souls. Man always infested with defects takes resort in his original and finds solace. Whatever the objects we love in this world – Lord being the under current in them manifests the love and happiness in them and grants to this. This supreme soul is a motiveless Kinsman (अनिमित्त बन्धु) who stays with us at all times and protects us in all

respects. We cannot see such anintrinsic sweet relationship of the Lord and World (meta physical relation of constant dependence) in any other philosophies.

For the realisation of Lord the most important expedient is devotion. Many theologists have advocated this devotion as a means of obtaining Lord's grace. But the exact conception of Bhakti as a means of release from bondage has never been explained in other philosophies as beautifully as in Madhva Mata. In some schools there is no place for devotion at all. They say - we will be released soon after we get the true knowledge of the reality or if we perform rituals as enjoined in the spiritual texts - we automatically get released. But, unfortunately all such schools miserably failed in spotting the main absence of Theology.

Brahma – who is a supreme soul, He is sovereign – but unlike worldly King, He has infinite good attributes. He is most friendly to the souls. To gain favour of such a supreme soul – what is required is a constant yearning towards Him and other means are not that important. Lord - who is infinite in all respects - we cannot obtain His grace by offering worldly objects like money etc. Only by obtaining His knowledge we cannot expect his compassion. He may not bestow His grace even if we toil hard physically as mentally. Only if He gets confidence about us - He can blesses us. So the ball is in His court - if He wills He will grace us. We cannot obtain Him by any other means. 'Lord will not be

merciful only for efforts' यमेवैष वृणुते तेन लभ्यः. Thus, to make Him shower compassion on us - the only expedient is a deep state of love. To nurture this aspect we must know His majestic glory. This is exactly what is explained by Acharya Madhwa in his verse.

माहात्म्यज्ञानपूर्वस्तु सुदृढः सर्वतोऽधिकः ।
स्नेहोभक्तिरिति प्रोक्तः तया मुक्तिर्नचान्यथा ॥

Just as we love our wife and children – similar love towards God can not be devotion (भक्ति) as purported by some other schools. This devotion should have a full support of knowledge. The metamorphosis of Devotion should be such that it must be derived from the contact cogitating (enquiry) of Lord as described in vedas and other scriptures compounded with unflinchable faith. For such a perfect knowledge - the most essential means are - performance of rituals as per scriptures which lead to purity of mind, Good ideas along with dispassion towards worldly objects - knowing their transitoriness - and full faith towards God and control over senses. Thus Activity (कर्म), Knowledge (ज्ञान), freedom from attachment (वैराग्य) and devotion (भक्ति) have been beautifully correlated only in this Dwaita Philosophy. It is only in this philosophy that for the forward journey of man - how far and at what level the activity, knowledge and devotion are useful as a means have been clearly depicted. Therefore, it is very useful for cogitation as well as for practice. It meets the brain's hunger as well as gives solace to the heart. It stands to reason and is compatible

with our experience. This Madhva Philosophy is the real inspiration to bring peace and prosperity in our day to day life, in politics, in business and to dispell despair and instill hope and confidence, remove greediness and bring satisfaction even in meagre activements, remove selfishness and develop helpful nature. This is only the beacon of light for the welfare of this world to march on the path of peace.

Acharya Madhva has given a most valuable message to the mankind through his philosopy. It would be a generative cause for the good of this world for infinite times to come. Madhva - being an incarnation of Lord Vayu - is omniscient (सर्वज्ञ) and thus knowing well all the good attributes of Lord (Srihari) like His benevolence, His supremacy, He being the source of activity of this cosmos, as well as nature of souls and the world's happenings - has carved a specific path for the upliftment of mankind. If thinkers and those who want to accomplish liberation pay heed to this rightous path - there is no doubt that it will usher in prosperity of society as well as of mankind as a whole in addition to the personal upliftment.

We can summarise the teachings of Acharya in a nutshell as follows :

Soon after we grow to understand this world, we need not be perplexed that we are unaware of the path for our progress and happiness. In the first place we must have full faith that the scriptures show us the path of upliftment. For this we must act according to the vedic directives as a service to God from time to time without expecting any fruits thereof.

The results of our actions be it good or bad shall be taken in a sportive spirit - enduring with pleasure.

This is the main command of भगवद्गीता and gist of the upanishads. This is what Acharya - in a nutshell expresses in his verse –

कुरु भुंक्ष्व च कर्म निजं नियतम् ।
हरिपाद विनम्रधिया सततम् ॥

Here, there is no scope either for greed or for dispair. Nor there is a scope for negligence to the duty bound activities. We need not have any interest towards results. This is the nature of this world. For each and every effect or result - there is a cause - known and unknown. This unknown portion is called Destiny. We cannot understand it's working. It is quite likely that from a known cause instead of an expected result - contrary may also happen. Sometimes we may get very good results - more than our expectations. Sometimes we may end with only negative results. Man unneccessarily strives hard to set right these anamolies. This leads us to only disturbances and mental agony. Instead we must practice to do our duty in a systimatic manner - receiving life as it is - cooperating with the inevitable. This is the principle of a warrior. He is unaware of the defeat or winning of his battalion. Nor does he have any additional perception about it. But he is only bound to do the duty assigned to him. Such a discipline, control over senses, disinterest in the result should breed in our daily and specific routines, social activities and in the state administration. As and when such a mental

atttitude grows, animosity, envirouness, selfishness will decline. Friendly attitude will grow.

The background behind this main canon is interest in Supreme Soul. He is Supreme, He is worshipped by all. He is a teacher of all, He is the one from whom the entire universe gets creation, He is the parent of this world and the entire world should adore Him. This is the yardstick as to how a man revers Him. Thinking that materialistic happiness is everything and striving for it will go in vain. The fate has its own way - if we wish one, the contrary happens. Man proposes and God disposes. Moreover, for any comfort - the basis is affection. If we are more attached to the worldly objects we will have more interest in sensory comforts. Therefore, we can divert this affection towards the Lord who is like a perennial reservoir - then it will tread the path of eternal peace - without break. The whole of mankind will be purified by this. There is no such object in this world which is more dearer or superior than this reality of Lord. Therefore, all the actions, all the knowledge and all devotion should flow towards Him. The following verse –

शास्त्रेष्वियानेव सुनिश्चितो नृणां
क्षेमस्य सम्यक् विमृशेषु हेतुः ।
असङ्ग आत्म व्यतिरिक्त वस्तुषु
दृढारतिः ब्रह्माणि निर्गुणे च या ॥

establishes that detachment towards objects other than Lord and attachment towards Lord is the only cause for the good

of mankind. Our day to day worldly activities should also be in His service (सेवा). This is the main secret of पूर्णप्रज्ञदर्शन.

हरिरेव परो हरिरेव गुरुः
हरिरेव जगत्पितृमातृ गतिः ।
न ततो स्न्यपरं जगदीक्ष्यतमं
परमात्परतः पुरुषोत्तमतः ॥

From this verse, Acharya Madhva has clarified the above aspects. All vedas give the same meaning.

आलोड्य सर्व शास्त्राणि विचार्यच पुनः पुनः ।
वेदे रामायणे चैव .....

The above scriptures expound the same aspect. This is the principal reality which all the good philosophies should agree. For all thinkers, this is the only suitable solution. Acharya Madhva has elaborated this point in his अनुव्याख्यान as under –

अशेष गुणपूर्णत्वं सर्वदोष समुज्झितिः ।
विष्णोरन्यञ्च तत्तन्त्रं इति सम्यग्विनिर्णयः ॥

Thus, the man who is interested in release of bondage (मुमुक्षु) should always meditate up on this cardinal doctrine of स्वामि भृत्य भाव (master and servant relationship), मम स्वामी सर्वस्वामी (my lord is master of all) and त्वदधीनोऽहं (I am subjervient to you). Acharya Madhva has commanded to the world that such a meditation would result in obtaining the grace of Lord.

As corrolary to this prime doctrine, knowing well the disparity and disorderings of this world and Lord is he real goal, we must shirk off our involvements towards this world and direct all our activities towards supreme soul – and tread the path of obtaining His vision. We need not hesitate - saying that such a big effort is not possible for all. Infact, there is no loss in attempting. Even if we succeed partially it will lend to a great result. In the following गीता verse Lord Krishna has given similar advice to the despaired soul.

नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।
स्वल्पमप्यस्य धर्मस्य त्रायते महतो भयात् ॥

Acharya Madhva also, in his nectar like voice has enjoined the same aspect to the world in his द्वादशस्तोत्र.

तदलं बहुलोकविचिन्तनया प्रवणं कुरुमानसमीश पदे ।
यततोपि हरेः पदसंस्मरणे सकलं ह्यघमाशु लयं व्रजति ।
स्मरतस्तु विमुक्ति पदं परमं स्पष्टमेष्यति तत्किमपाक्रियते ॥

In such a life of ritualistic observances, there is no scope for mutual harm, hatred or envy or difference of opinion. There is no trace of selfishness. No atrocities of the minorities over a majority of people on the pretext of their welfare. No dissatisfaction - no fear. Infact, this is the prime purport of धर्म or religion.

Only with this view, it is said that religion should be impregrated with the lifestyle and civilization of mankind. (If fact the objects of philosophy and religion are one and

the same - search of Truth). It is the only pathway for worldly happiness and beyond that - towards liberation. This knowledge is superior to that given by science. It is befitting abode to the tenderness residing in man's heart. This is the real secret of Indian culture. No other ontology will benefit mankind since they have been emerged out of a misconception that all have the same hopes and expectations and all long for worldy pleasures which they seem as ultimate goal and with this blind belief they propose to frame the external rules and regulations.

Therefore, all the virtuous men should study the philosophy of Madhva in depth and treading in that royal path should strive to attain the desirable objectives (पुरुषार्थ) of this world and that belonging to the next world.

॥ श्रीकृष्णार्पणमस्तु ॥

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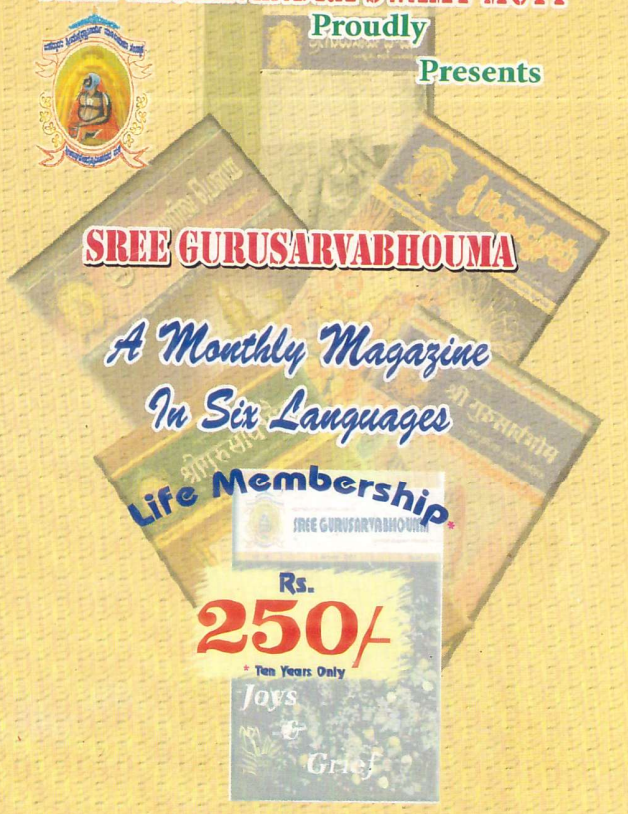

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